

QUESTIONS AND ANSWERS.

is about fifteen bushels per acre, present price \$1.50 per bushel. The beans grow in pods around the stalk, which rises from the main stem of the plant. The plant itself grows from three to six feet high, with numerous branches cut off, pods, as they are called, when ripe, are cut off, and laid aside. The seeds in the beans, which cause them to open, are beans in common parlance, to pop out, sometimes flying several feet. The field requires to be gone over twice a week, and the ripe pods cut off every day. Subsequently the beans are cleaned from the hulls by hand. The beans are cleaned from the hulls in a common fan mill, when they are ready for market. To obtain the oil from the beans, they are heated in large sheet iron pans, and the oil pressed out by screw or hydraulic presses; it is clarified by boiling, after which it is barrelled, and sent to market.

Produce can be shipped from this place almost all days of the year. The Mississippi is scarcely ever closed below this, which enables us to ship the Eastern, and Southern produce to market at a time when the more northern parts of the country are locked up by winter. All the difficulties of the settlement of a new country have been surmounted. Mills, schools, and churches, are abundant; and yet many of our people are anxious to go to the far West. We are still a spirit of enterprise in there, longing for some never likely to be obtained good. The oft-referred-to happiness of life in a new country in early times so eloquently depicted by the first settlers, and the spirit of adventure so characteristic of the people of the South, in discovering the adaptation of human nature to slavery, demonstrated that Washington, Jefferson, and their compatriots, committed an egregious blunder in supposing that Liberty was the best condition of man.

Our correspondent also inquires whether a slave was ever known to starve to death for want of something to eat, to go to the poor-house, or to commit suicide? We do not suppose that slaves, any more than horses, are apt to be starved to death in the South. As for going to the "poor-house," there is no necessity for that. Slavery is one vast system of pauperism. It reduces all its subjects to absolute poverty, makes provision for their bare maintenance out of their own earnings, and appropriates the remainder of those to the support, comfort, and luxury of those who work them. Finally, if our anonymous friend be a reader of the newspapers, he must know that suicide among slaves is not infrequent.

CIRCULAR OF MR. BAILY OF VIRGINIA TO HIS CONSTITUENTS.

As the year is beginning to draw to a close, we shall soon commence the work of sending out circulars and renewing subscribers. We now merely call their attention to it, so that they may be prepared. We hope every one of our friends has come to the resolution that there must be no falling off, but, on the contrary, an increase of our list.

FRIEND OF YOUTH.

The last number of the first volume of the *Friend of Youth* was issued on the first of this month. The first number of the second volume will appear in the beginning of November. We hope the five thousand subscribers who have been reading it the past year, will promptly renew. They will recall that, according to its terms, payment in advance is the invariable rule; so that the second volume of the paper will be sent only to those who shall order it.

Renewal ought to be made before the issue of the next number, so that the publisher may know how large an edition to get out. No time should be lost.

We solicit attention to the following prospectus, and hope our editorial friends will take such notice of it as they may think proper:

THE FRIEND OF YOUTH—Vol. II, 1851.
A MONTHLY NEWSPAPER.

MRS. MARGARET L. BAILEY, EDITOR.

The Friend of Youth will be issued on the first of every month, in four numbers, on fine paper, in neat new type, and with tasteful embellishments.

Our object is to make the paper an attractive companion for Youth. While we please, shall also aim to form their tastes. In addition to agreeable Stories, Lessons on Moral, Religious, and Natural History, Sketches of Travel and Notices of New Books for children, we shall converse with them, in language adapted to their comprehension, about the important events of the present era. We know this is not usually done in such publications, but we think it not militates against the welfare of young people, when they are in fact most interested in the world they live in, beyond the nursery, the school-room, and the play-ground. It shall also be our care to interest them on all great subjects connected with the well-being of mankind. Freedom, Peace, and Temperance, are with us, as with all other abolitionists, our watch-words; and with the expressed, and with the suffering, we hope to awaken in them a generous abhorrence of all wrong, and an earnest love and reverence for all that is just and pure; and, while inculcating the lessons of love to man, we cannot forget the social obligations due to the great God who created all.

To secure variety of entertainment, we have engaged, as regular contributors to our columns, several well known and distinguished writers, peculiarly qualified to minister to the wants of Youth.

The number of the 24 volume will be issued on the first of November, ensuing.

The terms are—fifty cents a year for a single copy; five copies for two dollars; or, every person forwarding us four names, with two dollars, shall be entitled to one copy gratis.

It is desirable that the names of subscribers be sent in as little delay as possible. All communications must be addressed to—

MRS. M. L. BAILEY, Washington, D. C.

Washington, D. C., October 15, 1850.

P. S.—Postmasters are entitled to ten cents on every subscriber they may forward—a small compensation for their trouble, but as large as the price of our paper would admit. We are always indebted to their courtesy, and hope to be held under still greater obligations.

M. L. B.

GRAHAM'S MONTHLY MAGAZINE.

We call attention to the advertisement of Graham's Monthly for 1851. He presents a great programme. We see that he has secured the services of James, the famous novelist. We must be ungracious enough to correct a misconception that may arise from the announcement of GRACE GREENWOOD as one of his regular contributors. We have the pleasure of announcing that we have secured her exclusively for the *National Era*, in 1851—with an arrangement, suggested by ourselves, that she should be at liberty to furnish Graham's Magazine with an occasional article.

The editor of that popular Monthly, amidst such a profusion of contributors, will not complain at this arrangement.

RATHER FUNNY.—The veteran editor of the Union describes himself as "an unadapting privation which few could endure; setting up, for instance, for 11 consecutive nights, until three or four o'clock every morning, and rising next morning at eight, and then, after an interval of three nights, during the middle night, till day-break, for another six nights." No one who has seen these physical species, except one who has been accustomed to the most arduous labor for forty-six years!

This veteran writer (says the *N. Y. Post*, containing a full account of his labors) "lives for hours for a man of his age with a family; but we do not see the propriety of his complaints of a want of sleep. A man who retires between three and four o'clock of every morning, and sleeps until the following morning at eight, twenty-eight consecutive hours, ought to get rest enough, if his conscience gives him any thing like a fair chance."

This cannot be beaten.

HUMBUGGED!—Some of the editors of the South, forgetful of the fondness of their Northern brethren for innocent humbug, are publishing the following, from the *New York Mirror*, as all true:

"AN EYE-FENER.—We wish to call the attention of the National Whig to the political practices of the Abolitionists in the South, as described by Mr. Seward and John Van Buren, and it is briefly this: Seward and John Van Buren have had an interview, and come to an understanding. They are to unite the Abolition sections of their respective parties, and make a grand rally at the "Prize" to stump the State immediately, and harangue the people on the 'nigger question' in general, and the fugitive slave law in particular. They thus come to an esentment that will insure success at the coming elections, and to a triumph for the South for 1852, when the slave question is again to be made the grand issue, under the following free soil banner:

For President—THOMAS H. BENTON.
For Vice President—WILLIAM H. SEWARD.
For United States Senator—JOHN VAN BUREN."

HON. THOMAS BUTLER KING has received the appointment of Collector at the port of San Francisco. Mr. King is one of the liberal men of the South, and we have no doubt his appointment is a good one.

through the Government established for them by their *Constitution* may prescribe at the time of their admission?

The law abolishing slavery in New Mexico was not, we repeat, a part of the civil law—it was an act passed by the Mexican Congress. By it slavery ceased to be in New Mexico. It was nothing done, and no mere change of sovereignty could undo it, and reduce the emancipated again to bondage. Suppose the common law to be established in the Territory, as Mr. Bayly assumes, and that it has overruled the civil law, then does not the point he seeks to maintain—to wit, that the law abolishing slavery is abrogated. For, while some have contended that slavery was not repugnant to the common law, no one has been made enough to assume that of itself it establishes slavery, or that a law abolishing the institution is repugnant to it. And yet one or the other of these two positions must be proved, before Mr. Bayly can establish his point—that the introduction of the common law is the abolition of the law against slavery.

We maintain, on the contrary, that the simple recognition of the common law, is a complete ex-emption of slavery, where no positive law sustains it. Mr. Bayly, in relation to this doctrine, says: "I know that there is an older *dictum* of Lord Mansfield that effect. It is but a *dictum*, for the case of Somersett turned upon the want of a remedy. Both Lord Talbot and Lord Hardwicke decided otherwise, and have had the greatest Justice Sir William Scott afterwards, in *Snow v. St. L.* [sic] [sic] affirmed the *dictum* of Lord Mansfield. In the case of the slave Snow, as well as in all that I know slavery was introduced into the British colonies of America, in the absence of a statute, and solely under the protection of the common law."

Here is a tissue of most astounding assertions, not one of which will bear the test of examination. The decisions of Lord Hardwicke and Lord Talbot were anterior to that of Lord Mansfield, and did not touch directly the question whether slavery was in accordance with the common law. The opinion of Lord Mansfield was not an "older *dictum*," but a direct decision of this very question; for the case of Somersett did not turn "upon the want of a remedy," but on the relation of slavery to law. Somersett was brought before the Chief Justice on a writ of habeas corpus. The return set forth that he was a slave, kept in confinement with the view of being sold abroad. "The only relief before us," said the Chief Justice, "is where the master is a *remedy*—the relief is sufficient. If it is, the master must be remanded; if it is not, he must be discharged." Accordingly, the return states that the slave departed and refused to serve—whereupon he was kept to be sold abroad.

The *dictum* of Mansfield must be recognized by the laws of the country in which it is used. The power of a master over his slave has been different in different countries. The state of slavery is of such a nature that it is incapable of being introduced or supported on any moral principle, but rather on the opposite law, which preserves its force long after the reason, occasion, and time itself, from whence it is created, are erased from memory. It is so odious that nothing can be supposed to support it but positive law. Whatever inconvenience, therefore, may follow from this decision, we cannot say that the law is allowed or approved by the law of England; and therefore the black must be discharged."

The slave was discharged, because there was no positive statute, authorizing the high act of domination which he was attempted to be held, and because the laws of England did not allow or approve of it—that is, of slavery. That decision, not "older *dictum*," was the law of England from the hour it was made; nor is it true that Lord Stowell ever "decided otherwise."

The decision in the case of the slave, Grace, it is well known, turned upon the question of the legality of slavery in the *Colonies*. Lord Stowell expressly recognized the decision of Lord Mansfield, but regarded it as confined to England; he did not controvert the position that the laws of England, or the common law, disallowed slavery, but he insisted that by repeated statutes of the realm, the institution had been recognized, established, and protected in the *Colonies*. In no particular did his decision conflict with that of Lord Mansfield, that slavery can exist only by positive law.

As to the last assertion of Mr. Bayly, it is partly true, partly untrue. Slaves were first introduced into the Colonies, in the absence of a statute, but not "under the protection of common law." This would soon have put an end to the negro-traffic, had it not been for the statutes which were speedily enacted, authorizing and encouraging the slave trade, legalizing the introduction of slaves into the Colonies, and making provision for their sale and transfer as property. Slavery in the Colonies had its origin in robbery, and positive law.

In reference to the supposed analogy between the return of an alleged slave and that of an alleged criminal, Mr. Ashmun of Massachusetts pertinently remarked that *crime* should be tried in the place where it is committed, but the title to property in the place where it is contested. The offender against the laws of one State, returning to another, is, in the first place, sure of a trial, which shall result in a decision one way or the other; and in the second place, as sure of a fair trial in the State from which he fled as in that to which he fled. The testimony of the slave, and the *dictum* of Lord Mansfield, that slavery can exist only by positive law, is well founded.

But, as far as I am concerned, I will not say that slavery is prohibited in New Mexico by Mexican law. How can that be, if, as is contended, all of it east of the Rio Grande, which contains nearly the whole of its population, is *Texan territory*? But suppose that they deny the title of "Texas," and maintain that the state of New Mexico is a *territory* of the United States, will there not be a *remedy* after the capture of the slave? It is the opinion of the slave that they were abrogated; and our support of the "Clayton compromise" was based upon it. Be that as it may, there is an *older *dictum** of the law of New Mexico by Mexican law. How can that be, if it is contended that the *territorial bill* of the Mexican law and substitute others. The civil law is the law of Mexico. The *territorial bills* recognize the existence of the common law. The *territorial bills* do not change or abrogate the common law.

The common law of England never allowed African Slavery; and, if it be admitted, according to the assumption of Mr. Bayly, into the Territories of New Mexico and Utah, it must confirm, it cannot abrogate, the local laws abolishing slavery in those Territories.

The honorable member affects to find in the Fugitive Bill a recognition of Slavery in the Territories. He says:

"Besides this, the act providing for the recapture of slaves from our Territories. It enacts: 'That when any person held to service in any of the Territories of the United States, or in any of the Districts of Columbia, shall escape,' &c. Slavery is prohibited in Minnesota and Oregon; and if it is also prohibited in Utah and New Mexico, then there is no subject to which a part of that law can apply."

We had occasion last week to show that this construction of the act was untenable. Because Congress, in its tender care over the interests of Slavery, chooses to provide for the recapture of slaves, should they escape from any State, it does not follow that there are slaves in a free State; nor can the existence of Slavery in free Territory be inferred from the provision for the recapture of slaves who may escape from "any Territory."

The language of the provision only proves the superfluous seal of the Northern allies of the slaveholder, and that they were willing to contemplate as possible the conversion of free into slave soil, or the future acquisition of slave territory.

Not content with legalizing Slavery in the Territories, Mr. Bayly assumes that the *territorial legislatures* are restrained from abolishing it. Listen:

"The New Mexico bill not only recognizes the right of service in the Territories, but it contains a clause which will prohibit the Territorial Legislature from abolishing it. There is one in the one declaring that the question is to be decided by the people when they form a State Constitution, and of course not before; and in the other, in these words: 'No action of the Legislature shall be taken to prohibit theTerritorial Legislature from abolishing it.'

He must recollect that the purpose of the *territorial legislature* is to provide for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

They are to make a *territorial constitution* for the *territorial government*.

SHORT NOTICES ON FRENCH MANNERS.

FRENCH CHILDREN.

PARIS, September 26, 1850.

To the Editor of the *National Era*:
For the last half hour I have been gazing from my window on a lively group of rosy-cheeked children. There they are still playing at "all hands round" about a pile of leaves, which the winds of an early autumn have loosened from the boughs of the tall chestnut trees of the garden. Now and then they break the circle, and, with merry laughter, throw over each other the red, brown, russet, and yellow remains of the summer's beautiful foliage. One can almost fancy they are singing those dear little stanzas used on similar occasions by our young people in broad-brimmed Letharn hats and little aprons, and commemorative of the rare merits of "sweethearts and barley corn." The illusion would be complete, were not the flushing black eyes so much more numerous here than the soft blue. What animation of countenance! what lightness and grace of motion! what delicacy of feature! Too much delicacy perhaps; we might be better pleased if the boys were a little more robust and vigorous. Poor folks! Is it not their fault, for they have not reached their present young state of development except by passing through the hardest trials. Their growth has been a veritable progress under difficulties.

Why should not I here record their sorrows, and let the mothers in America hear their cries, so constant but unavailing? For the first few months of his existence the French baby is a close prisoner; his arms are pinned down close to his sides, and his legs deprived of all liberty of movement. He is literally rolled up like a bundle. The Indian papoose, wrapped up in a blanket and strapped to a board, is not more motionless. Set him on end and steady him well; he stands up as stiffly as an old person. It makes little difference, for that matter, whether you set him on his head or his feet, for, rigidly, he resembles the Egyptian mummy. At his birth he bids a tearful adieu to the pleasures, so highly prized by unfeasted babies, of working with his hands and feet, putting himself in the attitude of a Lilliputian boxer, stretching and kicking out, and rejoicing in his half consciousness of newly-acquired liberty. He is condemned to rest for some time a stock-still observer of the world on which he has entered. His eyes, alight with wonder, are closed; the closest observations on the effect of these institutions on the moral condition of the community have been made for a long series of years. Those of Foundling Hospitals may serve as an illustration. The Indian papoose, was a revolving box: a belt was rung around the open side outward, the child deposited in it on a soft cushion the box turned again, and the child received. No question can be raised as to the care taken to ascertain the name of the person depending. If a man was given to the child, it was retained; if a woman, it was ticketed, numbered, and named by the State. Any mark left, as a means of recognizing the child at some future day, was religiously kept. This system, though it may seem harsh, is however, the abandonment of infants, and was replaced some years ago, in the departments, by a more clemencies one. The effect of this change has been clearly proved to be the increase of infantile beauty, as he says he beats Nimrod "all hollow."

At all events, his book, whether it be received as a narrative of real or unreal exploits, is exceedingly entertaining. It exhibits five years of a hunter's life in the far interior of South Africa, spent among lions, elephants, rhinoceroses, and hippopotamuses, and is written in a very lively style.

A HUNTER'S LIFE IN THE FAR INTERIOR OF AFRICA. By R. G. Cummings. New York: Harper & Brothers. For sale by Frank Taylor, Pa. Avenue, Washington, D. C.

If Mr. Cummings has dared as many dangers, escaped as many deaths, slain as many wild beasts, as he says he beats Nimrod "all hollow."

The author, so far as we have read, seems to be unprejudiced, with a sound judgment and clear moral sense.

A HUNTER'S LIFE IN THE FAR INTERIOR OF AFRICA. By R. G. Cummings. New York: Harper & Brothers. For sale by Frank Taylor, Pa. Avenue, Washington, D. C.

This is a spirited sea story of rapid action and thrilling incident. Mr. Peterson is already known as the author of several other capital stories.

BLACKWOOD'S EDINBURGH MAGAZINE. September. New York: Leonard Scott & Co. For sale by W. Adam, Pa. Avenue, Washington.

The great attraction of Blackwood this month is the opening chapter of a new work by Bulwer, entitled "My Novel; or Varieties of English Life," by Viscount Caxton. It is to be completed in nine numbers. It will be looked for with eagerness by all who have read "The Caxtons," a novel that does honor both to the head and heart of Bulwer—his moral tone being as unexceptionable as the mind with which it is imbued, is brilliant.

The "Green Hand" continues his "short yarn" in this number. There are several other articles, literary and political, unusually interesting.

GRAHAM'S AMERICAN MONTHLY. November.

The embellishments of this number are as attractive as usual, and the contributions have more substance in them than is common with magazine literature.

SARTAIN'S MAGAZINE. October.

The illuminated engraving of the "Gondola" is very beautiful. We observe that Mary Howitt, Miss Martinet, and Mrs. Kirkland, are contributors to this number, which possesses great interest.

FROM OUR CINCINNATI CORRESPONDENT.

STATE AGRICULTURAL FAIR OF OHIO.

CINCINNATI, October 10, 1850.

To the Editor of the *National Era*:

The great State Fair opened on Wednesday, the second of this month, and closed on Saturday, the fifth, with a public sale. At an early hour on the morning of the first, the people began to pour into the city by railroad, steamers, canal, and omnibus, and every other means of conveyance, and it is estimated that not less than fifteen thousand arrived on that day. On the next, the tide of travel continued and increased, until every hotel and boarding-house was filled to its utmost capacity, and thousands had to find accommodations in private families. Our city was crowded with looking at the beautiful statues, the large vase full of flowers, the marble columns, the fountains, and the busts of the great men of the age. The light, the plots of soft green grass and the chinamen, roses, and dahlias, that drop over into the walks; or, tied on these, they trample under the shade of the old elms, and, with a quiet, placid air, turn to the right and left, as if they had been born to the place of childhood. Sometimes a little fellow strays off from his nurse down some shady avenue; what a distress the poor creature is in, wringing her hands, and inquiring of every person she meets for a little water, and, finding no one to give him a drop, with a riband and a blue ribbon. She always finds him sooner or later, for she is a sentinel at the gates who prevent his getting out into the street, and keep him until the arrival of the nurse. But no accident happened, not long since, at the Zoological Garden, where a tiger, who had been born there, had got loose, and was seen to have devoured a small boy. I am afraid it is to touch lightly on it here, for, on parting from my readers, I would not awaken in them a painful sympathy. Suffice it to say, that the nurse would be upon her to have torn her heart out of her bosom, if she had not been born to the place of childhood.

THE FUGITIVE BILL.

The following is the vote upon the final passage of this bill in the Senate:

YEAS—Messrs. Atchison, Badger, Barnwell, Bell, Berrien, Butler, Davis of Mississippi, Dawson, Dodge of Iowa, Downs, Foote, Houston, Hunter, Jones, King, Mangum, Mason, Pearce, Pennington, Pugh, Ross, Seward, Thompson, Underwood, and Wales, 27.

NAYS—Messrs. Baldwin, Bradbury, Chase, Cooper, Davis of Massachusetts, Dayton, Dodge of Wisconsin, Greene, Smith, Upham, Walker, and Winslow, 10.

ABSTINENTS or Not Voting—Benton, Bonham, Bright, Clarke, Clay, Cass, Clemens, Dickinson, Douglass, Ewing, Felch, Hale, Hamlin, Miller, Morton, Norris, Phelps, Pratt, Seward, Shields, Whidbey, and 21.

FREE DEMOCRATIC COUNTY CONVENTION.

Agreeably to the previous notice, the Free Democracy of Montgomery county held a public meeting in Dayton, on Saturday the 14th inst. James W. Hale was appointed Chairman, and Thomas M. Lovell, Secretary.

The story is highly attractive, and sustains the interest of the reader to the end, with an earnest wish that the sequel, now announced, had been at hand. I am sure this feeling has been common to all who have taken up this book. Engagements of various sorts have prevented our noticing it as we wished it should be noticed by us, till this time. Seeing the announcement of the sequel, we have deemed this to be a fitting time to read our readers' attention to this original and highly instructive and attractive book. If they have not read it, let it be a book to be sought for, and we will be certain of their thanks for the suggestion we make.

G. W.

ENGLISH GRAMMAR. By William C. Fowler, late Professor of Rhetoric in Amherst College. New York: Harper & Brothers. For sale by Frank Taylor, Pa. Avenue, Washington, D. C.

In a large octavo of near 700 pages, Mr. Fowler has given us an elaborate treatise on the English language, its origin, elements, forms, and laws. The plan is comprehensive, the method good, the style clear, and the author, who is evidently a diligent and careful student, has acquired himself with ability and sound judgment. The Treatise is greatly needed, and will prove invaluable, not only to students in the higher institutions of learning, but to writers and speakers who have a desire to be well informed of the English language.

One word as to the nurses. In the picturings of French manners we often exhibited of late years, the French people in much the same confusion, as the Americans do, to the point of forgetfulness. This class is too small, as he grows up, to repay, with interest, the indifference of his parents, and visiting it more frequently. The child often falls a victim to his treatment: the mortality among children at nurse runs up to a fearful ratio.

But imagine the child to have reached the age when custom requires his return to the house of his parents, that is to say, of one or two years. For a month or two previous, he has been well fed and petted by his nurse, whose conscience as well as interest leads her to take this unusual pains. He reaches his father's house a stranger, and is afraid as he passes up the grand staircase and sees many eyes fixed on him. He clings to his nurse's side and begs her to take him home with her. When she leaves him he is inconsolable, and, for many a long day, craves to go back to his mother in the country. He will not believe that the fine lady who now takes care of him is his mother, for he has never seen her before. It seems to me that the love between a mother and her child thus brought back to her two years ago, so beautiful as it is in countries not so far removed, is easily destroyed by a false civilization; and that to this cause may be traced the almost entire absence among the Parisians of happy family circles.

"The child is too small to grow up, to repay, with interest, the indifference of his parents, and visiting it more frequently. The child often falls a victim to his treatment: the mortality among children at nurse runs up to a fearful ratio.

But imagine the child to have reached the age when custom requires his return to the house of his parents, that is to say, of one or two years. For a month or two previous, he has been well fed and petted by his nurse, whose conscience as well as interest leads her to take this unusual pains. He reaches his father's house a stranger, and is afraid as he passes up the grand staircase and sees many eyes fixed on him. He clings to his nurse's side and begs her to take him home with her. When she leaves him he is inconsolable, and, for many a long day, craves to go back to his mother in the country. He will not believe that the fine lady who now takes care of him is his mother, for he has never seen her before. It seems to me that the love between a mother and her child thus brought back to her two years ago, so beautiful as it is in countries not so far removed, is easily destroyed by a false civilization; and that to this cause may be traced the almost entire absence among the Parisians of happy family circles."

"The child is too small to grow up, to repay, with interest, the indifference of his parents, and visiting it more frequently. The child often falls a victim to his treatment: the mortality among children at nurse runs up to a fearful ratio.

But imagine the child to have reached the age when custom requires his return to the house of his parents, that is to say, of one or two years. For a month or two previous, he has been well fed and petted by his nurse, whose conscience as well as interest leads her to take this unusual pains. He reaches his father's house a stranger, and is afraid as he passes up the grand staircase and sees many eyes fixed on him. He clings to his nurse's side and begs her to take him home with her. When she leaves him he is inconsolable, and, for many a long day, craves to go back to his mother in the country. He will not believe that the fine lady who now takes care of him is his mother, for he has never seen her before. It seems to me that the love between a mother and her child thus brought back to her two years ago, so beautiful as it is in countries not so far removed, is easily destroyed by a false civilization; and that to this cause may be traced the almost entire absence among the Parisians of happy family circles."

"The child is too small to grow up, to repay, with interest, the indifference of his parents, and visiting it more frequently. The child often falls a victim to his treatment: the mortality among children at nurse runs up to a fearful ratio.

But imagine the child to have reached the age when custom requires his return to the house of his parents, that is to say, of one or two years. For a month or two previous, he has been well fed and petted by his nurse, whose conscience as well as interest leads her to take this unusual pains. He reaches his father's house a stranger, and is afraid as he passes up the grand staircase and sees many eyes fixed on him. He clings to his nurse's side and begs her to take him home with her. When she leaves him he is inconsolable, and, for many a long day, craves to go back to his mother in the country. He will not believe that the fine lady who now takes care of him is his mother, for he has never seen her before. It seems to me that the love between a mother and her child thus brought back to her two years ago, so beautiful as it is in countries not so far removed, is easily destroyed by a false civilization; and that to this cause may be traced the almost entire absence among the Parisians of happy family circles."

"The child is too small to grow up, to repay, with interest, the indifference of his parents, and visiting it more frequently. The child often falls a victim to his treatment: the mortality among children at nurse runs up to a fearful ratio.

eighty-six departments, and you have an army of a hundred thousand, without counting the much larger number engaged by individuals. Nursing is a business—a commerce—a branch of trade, well and nobly conducted, and conducted closely. The peasant, when he marries, calculates on it as a source of revenue: his own children are to be brought up by hand, and the birth of each is to net him at least five hundred francs. He seeks to form arrangements with the hospital and physician, to get his wife to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

It is hard to make such arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It is a book which may be recommended to all.

It is a book which makes arrangements, his wife, though inferior to that of Romanus and Remus by the she wolf, is to be paid at from twenty to fifty francs a month for each, which will amount to a sum of money.

The volume before us is handsomely printed, on good paper, and in large, clear type.

THE AUTOBIOGRAPHY OF LEIGH HUNT. Two volumes. Published and for sale above.

Autobiographies are generally pleasant reading. We excuse the egotism of the author, for the sake of the pleasure derived from seeing, unveiled, a human heart. Now and then a writer can talk of himself with so much modesty, tact, and grace, that we find it necessary to excuse him to us into his confidence. Leigh Hunt is a most excellent address, full of practical common sense, and suitable for all kinds of people. It

THE NATIONAL ERA.

For the National Era.
SECESSION.—No. 2.

We showed in a former number that as the church of Christ is one church so there is not a hedge of a party, but a token of fellowship with the whole body. It follows, of course, that to set up a new and separate communion in the church is both foolish and wicked; foolish, because we still "communicate" with the whole body with the whole body; and consequently with those from whom we have professedly withdrawn; wicked, because we prostitute the Lord's supper to an unlawful purpose. The Captain of our salvation gave us as a token to the whole army of the world, "By setting up and maintaining a separate communion, we make it the flag of a single detachment."

But we will be told that as we have no fellowship with an individual who has been excommunicated for his sins, we have no communion with a church from which we have withdrawn, because we do it by our own act of excommunication. The Mr. Gordon says, "as it is the duty of a church to sustain an offending and obstinate member, although she may hope he is a Christian, so it is equally required of individuals to leave an ecclesiastical body which has been corrupted, and to renounce her errors, and that men still sustain her in her errors, which is the true Israel." The act of secession from a corrupt church is essentially and virtually as same as suspending or excommunicating a disorderly or rebellious member. *Sermon, pp. 4 & 5.* This is a terrible doctrine, but it is well to admit that an excommunicated minister has right to preach the Gospel or administer any of its ordinances, and that excommunicated members have no right to the Lord's supper and baptism. It follows, of course, that when we withdraw from a erring branch of the true Israel,¹ by separating from them, we still sit at its minister's, and debar from the communion table all its members.

But these men, great as they were, greatly land the cause of Mr. Neal in withdrawing from the church of England, and that of Dr. Elliot and their associates in seceding from and excommunicating the church of Scotland in 1732. But if these men did right, as we are told they did, and if secession be excommunication, it follows, of course, that when we withdraw from the church of England who has a right to preach the Gospel, and not a member who has a right to commune; and in the church of Scotland there has been no legal administration or reception of the orders of the God's house for more than an hundred years! But these men, who have themselves seceded from all the leading denominations of Christians in America, and have thus excommunicated them! It then follows that they have left bound on earth in heaven,² not to preach the Gospel, or administer its other ordinances, nor to minister to the poor, nearly all in our land, and by the authority of the Master they have with one "fell swoop" cut off from his table least two millions of his professing followers!

Now, this may be true, but to me at least it is very doubtful. Those in these "excommunicated" churches have taught the truth, preached the gospel, and blessed him at his table and blessed him, has met them at his table and other ordinances, and has blessed them there. And yet, according to the principle of our seceding brother, "the come-outers," these same hands had no right to these ordinances at all. That same Divine Master who met them at his table had forbidden them to approach it! They were under excommunication!

The Apostle John lays down this plain rule for the "come-outers" or teachers of the truth, "If any man come after me, let him not depart from me; for he that departeth from me, departeth from God; and God is not a part of false teachers." But, of course, these brethren who are not ministers in the church of England or in the church of Scotland, are not members in these "excommunicated" churches of America, who are still doing good? Have the "come-outers" and the Keitts, and the Motmans, and that Chalmers of the church of Scotland, profited by the example of these? So, the Lord has sent them! But our "come-outers" brethren maintain that they were under excommunication, and thus "bound on earth and bound in heaven" not to go at all!

Now, we all know that God does bless the laborers of excommunicated ministers and the worship of excommunicated Christians, or else we do not excommunicate a corrupt branch of the true Israel,³ by seceding from it.

But do we not necessarily become partakers of its crimes by remaining with it? Do we not countenance its evil doings? Not necessarily—not at all, if we are doing what we can to oppose and expose its sins, and the principles it has espoused. The Jewish church was awfully corrupt in its day; and, therefore, it should be abhorred, and at the same time to show that the blacks, would rise up in revenge against their former task-masters—would murder all the men, women, and children, and burn their houses, and earth should disgrace blacker scenes than Pandemonium afford. The act of the British Parliament took effect on the first day of August, 1833, and not a scene of horror occurred—ever, even a wisp of red was seen. The negroes, however, were not yet free from their masters, and, as the chains fell from their arms, they extended them towards heaven, and, instead of imprecations, they offered up prayers and thanksgiving to the throne of mercy. No hand was stained with blood—no slave had suffered any mortal injury of any kind. Rather precluded everywhere, and the soul sounds heard were those of cheerful industry and the music of grateful hearts.

No outbreak followed the act of West India Emancipation. The negroes, however, demanded, nearly all of which had excommunication associated with them, the emancipation of both races would be destroyed, and at the same time, they also assert with great emphasis, that, if related were destroyed, the proximity of the two races would be mutually destructive to them. Indeed, so frequently have they been in contact with each other, and intermingled together unless the soul would be followed by riot, revenge, crime, and bloodshed. It was assumed that all those crimes that disgrace human nature would be perpetrated by the slaves after they became free, desirous of the rights of the opponents of emancipation; and it was predicted that the blacks, being far more numerous than the whites, would rise up in revenge against their former task-masters—would murder all the men, women, and children, and burn their houses, and earth should disgrace blacker scenes than Pandemonium afford.

The act of the British Parliament took effect on the first day of August, 1833, and not a scene of horror occurred—ever, even a wisp of red was seen. The negroes, however, were not yet free from their masters, and, as the chains fell from their arms, they extended them towards heaven, and, instead of imprecations, they offered up prayers and thanksgiving to the throne of mercy. No hand was stained with blood—no slave had suffered any mortal injury of any kind. Rather precluded everywhere, and the soul sounds heard were those of cheerful industry and the music of grateful hearts.

Now, we have long been of the opinion that there is much unsoundness in the public mind on this subject; and we design in this article to place on record some of the conclusions which we have arrived at after a careful survey of the case. The question to which we wish to call the attention of our readers, is this: If the State of Kentucky resolve on emancipating the slaves within her borders, ought she, at the same time, to do the same thing?

Would hide myself from Thee, and did I say? Oh God forgive!

No place remains, no darkness hid from Thee!

If I could but find a secret, where to fly!

Let others there! if I sleep in secret, who art thou?

Or, if I take the wings of morn, and fly!

To farthest lands, unknown to mortal ken,

There, even then, thy presence over dwells!

Immensity! it cannot measure Thee!

Infinity! it cannot fathom God!

Only the soul can feel how great thou art!

How great and good, how wise and merciful!

Would hide myself from Thee! between my soul and Thee!

To hide myself from Thee, were to obscure Thee!

The beautiful earth—die in thy bright, midway, in heaven.

To hide myself from Thee, were to death the benighted soul

The light of immortality we're bled—d—

A gloom—a sight that nigh no morn's dawn!

I could not, could not, hide Oh God, from Thee!

What art thou, honor's, riches, pleasure all!

Oh! that I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could, like thee, be born to misery!

That I could